

Endeavors.

Michigan. I. N. Miller: "I send you two names of sisters who are workers in the church, and I think will be of use in your society; Mary Jane Mitchel, Lydia Weaver. Best wishes for you and the work you are engaged in."

I have written to these sisters. L. W. Ditch has been in Mich. He was an ardent student at Ashland College. I have no doubt of his good preaching.

Pennsylvania. Ida Tombaugh; "I am willing to do anything I am able to do to aid the S. S. C. E. I do not know what work is expected of us, but suppose I will find out when the constitution is published."

You will know then. By the Board living so far apart, an explanation could not be published sooner.

Illinois. A. M. Ridenour: "I send you the name of Sister Carrie Foster."

Sister Foster has received my letter. Thank you.

New Jersey. Anna L. Dilts: "I am willing to do what I can. I hope to be able to establish a society in New Jersey. If I should not be, I will work with the society all the same as a single person. I can do a little good in that way. The cause does need this kind of work done. The women are certainly able to do much good, why should they not have a special work to do?"

We want a society in N. J. You can do it. The S. S. C. E. is pleased to have you an honorary member. If you were not a single person, there would be two to work. Pardon me. You can do much good by working with the officers and members of the Board. Our sisters are painfully conscious that the cause needs their assistance. They have been willing to give it their support, awaiting an opportunity, but humbly entreating the privilege.

Ohio. Julia Lowman: "Oh, if one and all would do all that we could, what a band of Christian workers there would be in the Brethren church. May God help us all to do what we can. Now, dear sisters, if I am not asking too much, I would like you to give me some light on the Christian Endeavor Society. I am willing to do what I can in the cause of Christ. We are building a new church at West Alexandria."

One can not do it all, but all can do it. We mean to have this band of Christian workers in the Brethren church. You cannot ask too much of me. It is my duty, imposed by the Brethren Convention, to answer all questions and give any instruction required of me. If I can. I shall try. The best light is the constitution. It gives the object, and how the object is to be reached. Each person is to do something for the society, and the society is to do something for each person. This will unite us in doing good to ourselves and to our neighbors. Success to your church building.

Kansas. Salome Metcker: "I am unable to say what we could do, until we would see the constitution."

You could talk the subject among yourselves. That is doing much. It will get you ready for the work. Hope you will organize.

Ohio. M. Lizzie Beeghly: "I am willing to give it my assistance any way I can. The sisters whom I have consulted are ready for the work, as soon as we know how and what to do. We are anxiously waiting for the constitution. Hope we will have a good working society. It is just what we need in our church."

You may have seen the constitution ere this, and, probably, are organized. Your letter is a pleasure. Only do not put Ohio first. I live in Pa. Write all about your organization and send it to the EVANGELIST, or to Mrs. A. L. Garber, Ashland. She is our Cor. Sec'y, and will have it published. We wish all newly formed societies to do the same.

Ohio. Sarah Keim: "I feel somewhat concerned in regard to the work before us. The more I think about the name we have assumed, the better I like it. I think the Brethren are looking for something more than a missionary society. I have felt so ever since the convention. Can we not have a plank placed in the constitution, asking our sisters by this society to endeavor to encourage one another to a higher spiritual life? There is too much

formality in the churches and not enough spirit, which is the life giving power. Also that this society endeavor to work in the interest of the temperance cause. And that this society endeavor to work against the foolish and silly fashions of the world, which do not become women professing godliness. You may think that I want to do too much, but my object is to do something that will be of benefit to the general church in eternity. These are only suggestions, and I shall not feel offended if you do not accept them. They are my honest convictions of what the church needs. Trust we will be ready to go to work before long. Glad to see the sisters as much interested in this society as they are. Hope the good begun work may grow, and in eternity yield a glorious harvest."

I am satisfied with our name. Glad you like it. Our Brethren shall have more than is usually meant by a missionary society. But we want the mission fund, and have made a way by which we can get it, too. There is a plank in the constitution broad enough for all the Christian virtues, without being jostled, either, and we shall put them there; while formality, foolishness, intemperance, etc., will all be crowded off. I thank you for your suggestions; take pleasure in adopting them.

Pennsylvania. J. P. Hetric: "Am glad that you are taking up such a noble Christian work. My wish and prayer for you is, that you may be successful beyond your most sanguine endeavor. In answer to your request, I give the following: Misses Emma Stauffer, Katie H. Stein, Ella Kulp. I think you can get one of these to co-operate with you in your efforts to do good. I am not fully recovered from my attack of typhoid fever last Sept."

You remember that long ago, a little girl, twelve years old, came forward during a revival of yours at Fair View, Pa. She is no longer that child, but a woman, with woman's thoughts and will, conscious of her moral duties. I am grateful for your sympathy. Hope these sisters will co-operate with us. Sorry you are still sick.

Ohio. Clara Miller: "The work you speak of, Sister's Society for Christian Endeavor, I presume is a noble work, but I must say that I do not fully understand it, and cannot give you a definite answer at present in regard to organizing a society in our church. But as soon as I know more about it, and understand the object of the society better, I will be pleased to do what I can in the work."

The fact of our not knowing how and what to do, proves our need of a constitution, and that we must have one in order to accomplish anything. Understanding not, is no fault of yours. We did not want to give to our sisters what we ourselves were not sure of comprehending. And you can't know until you have seen the constitution. Even then there will be many things undeveloped. They will remain so, till you have organized and commenced active work. I desire to keep up a regular correspondence with the President of each society. It is probable there will be need of assistance from the board. This is to be no secret organization, either. Our lamp will always be seen on top of the bushel. Being progressive, we shall grow in grace and good works.

Pennsylvania. J. B. Wampler: "God bless you and the good cause you are engaged in. I am sick—writing in bed. Will name the following persons. Sisters Mary Whitacre, Lizzie Hetrick, Margaret Bowser, Lizzie Richie. I submit the above, hoping that they will assist you in the good work."

Accept my sympathy through your suffering. We are pleased with your enthusiasm.

Ohio. P. J. Brown: "I will give you the names of Sisters Nannie Miller and Mary J. Duncan. I am still waiting for your constitution and by-laws to see what use can be made of you for the cure of the evil I spoke of through the EVANGELIST some time ago. My health has been failing for some time."

We hope to be able to prescribe a remedy for this epidemic prevailing in our churches. A doctor always tries to gain some knowledge of the habits of his patient before he takes a diagnosis of the case, or will write a prescription. My prayer

is, that you shall be spared us many years. We need you.

Maryland. Laura E. Grossnickle: "I have been studying and thinking a great deal about the S. C. E. When I read that the convention had organized a society for female effort, I was much pleased, for I have always wished to work, but work without any system is so ineffectual, and I never felt satisfied in the efforts. The knowledge to be gained from the mention of the S. C. E. in the EVANGELIST was so slight, that I waited quietly for further developments. When I read your article on the subject, I began to get more light, and be more interested, and being much revived in my inner life by our revival efforts, I now feel that I am quite ready for the work. We have but few female workers here, and to organize a society, and keep it working, will require a steady, earnest, prayerful push on the part of those few, but Bro. Gerald says such an effort will develop more workers. I know but little of the work that is expected of us, but when I study the words, *Christian endeavor*, I am struck with the idea of three different departments of efforts. First, an effort to become more spiritual, more earnest, more Christ-like ourselves, and that through study of the Bible, prayer, and the exercise of more faith, hope and charity. Second, to influence our unconverted friends to accept Christ, and begin the new life that leads to home, rest, and heaven. Third, to give of our means, or assist in whatever way we can in mission work. Perhaps I have not even struck the keynote, but at any rate I am giving you my ideas, and I am ready for more light on the subject. When the time is ripe for the work, I shall give it my best efforts."

Light is-reaching you very fast, and coming from a higher power than human help. The keynote you have sounded rings out pure and sweet. It harmonizes with the music in the soul of every true woman.

M. M. STERLING.

God's Medicine.

Labor is God's medicine for human pride and rebellion. When man had sinned, in order to prevent the utter demoralization of the race the Lord sent him forth out of Eden to till the ground, saying, "in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it thou wast taken: for dust thou art and unto dust shalt thou return."

It is the ambition of many to "live without work;" but such a life is ruinous. "Pride, fulness of bread, and abundance of idleness," were the chief causes of Sodom's sin and Sodom's overthrow. Many a man who has gone headlong to perdition might have been living in health and decency today if he had been well employed in good, honest work. Under all judicious administration, human and divine, hard labor has been a means of grace and reformation to those who without it go far astray from truth and righteousness. Let persons live in luxury with nothing to do and they are very likely to become conceited, rebellious and ungodly. Let them be placed where they must work or starve, and let their hearts be brought down with labor and they speedily learn lessons of humility, sympathy, and integrity, which can never be learned in idleness and luxury.

More men die of laziness than of work; more of gluttony than of starvation. Hence the primal curse was a real blessing, and those who try to evade the divine command only multiply sorrows to themselves. Hence the apostle says:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they receive of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an ensample unto you that ye should imitate us. For even when we were with you, this we commanded you, that if any will not work neither let him eat. For we hear of some that walk among you disorderly, that work not at all but are busy-bodies. Now them that are such we command and exhort in the Lord Jesus Christ that with quietness they work and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obeyeth not our word by this epistle, note that man that ye have no companion with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3: 6, 13.—ARMORY.